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Names are transferred to boys through the matrilineal line, to girls through the patrilineal line. This contrasts with Apinayé usage, by which names are transferred from maternal uncle to sister's son and from maternal aunt to sister's daughter.[108] Normally the Canella name passes on to the next younger generation, but often one or even two generations are skipped and occasionally when the age difference is considerable the transfer may take place within a generation. The *ideal* arrangement is to have a maternal uncle convey his names to his nephew while the paternal aunt transfers hers to her niece. But of twenty-eight cases genealogically traced only five strictly conformed to this norm. The deviations result at least in part from the insistence on reciprocity. Unless the uncle has a daughter to whom his sister could pass on her own names, she would not permit the transfer of names to her son. Instead she would look for a more remote kinsman, with whom a *reciprocal* transfer could be arranged. The degree of kinship is often very remote in these name transfers. Adopted kindred are reckoned exactly as though they were blood kin in these negotiations. Pųkín transferred her name to the daughter of her adoptive brother, Hąktõkót; Tempe gave his to the son of his adoptive sister, Terekwę'i.

Copaternity has its effect in this respect. At Patkwei's birth her mother Kopkré indicated not only her husband, but also Hukraino as the infant's father because he had had extramarital relations with her during pregnancy. Accordingly both observed the couvade, and each considers himself Patkwei's father. In consequence Patkwei is the sister of Hukraino's legal son, Kroyamri, and passed on her name to his daughter, while Kroyamri gave *his* name to Patkwei's son. Similarly, at Pukara's birth, both Kokcet, her mother's husband, and Kokanara, who had been her paramour, kept the couvade. Pukara thus became the sister of Kokanara's son, Ropką', and passed her name on to his daughter.

As a rule a single donor transfers his names to a single recipient. But if the donor dies before passing on all his names, another person takes his place, now transferring his own names to the recipient. In this fashion several persons change their membership in the plaza groups or rainy season moieties or both. If an individual owns names of different sets, he almost always transfers those of one set to one recipient, the others to a second person. The recipient thus acquires once more names belonging together. A typical sample of this process is furnished by Yoro, who owned eight names belonging to three plaza groups and both rainy season moieties. He thus distributed them among four relatives:

Names	Plaza groups (w., western; e., eastern)	Rainy season moiety	Relatives
Yõ'ro	Dwarf Parrot (w)	atų'k	1
Ropką'	Ditto	atų'k	1
Põnipõ'k	Ditto	atų'k	2
Pąrkaćą'	Alien Tribe (w)	ką'	3
Hąktõkõt	Giant Snake (e)	ką'	4
Tepkakrõ'	Ditto	ką'	4
Tepnõt	Ditto	ką'	4
Vaurẽ'	Ditto	ką'	4

I found no case in which the same donor passed on ką' and atų'k names to the same kinsman; on the other hand, in three instances the same person passed on

[108] Nimuendajú, The Apinayé, 22.

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553 names to a sister's son, a woman to her brother's daughter. However, the sets of the
kꝑ'makra and the atꝑ'kmakra differ from those of the plaza groups, as well as from
616 those hereditary within an exogamous moiety. Actually, only five out of twenty-
611 eight cases genealogically examined literally conformed to the ideal pattern. In practice, one generation, or even two, may be skipped in favor of a younger kinsman; and occasionally there is a transfer within the same generation if the individuals affected are separated by a considerable disparity of age. The deviations from the ideal scheme are connected with a principle of reciprocity already explained (p. 78).

In the process of name transference a person may change his rainy season moiety affiliation. A paternal aunt had transferred to her brother's daughter the kꝑ' name Kentapí, but died before being able to convey her other names to the girl. As a result another patrilineal kinswoman took the deceased aunt's place; but she was atꝑ'k, hence the first name, Nyõkí, which she conveyed to the girl automatically made the niece an atꝑ'kkwęiye.

616 The moieties now under discussion differ in decorative paint. The kꝑ'makra are
302 distinguished by a red angle whose apex lies at the upper end of the breastbone while the sides terminate on the shoulders; furthermore, by horizontal black lines on the body and limbs. The atꝑ'kmakra lack the angle, and substitute vertical black lines.

616 The kꝑ' battle cry is "wa-wa-wa!" that of the atꝑ'kmakra "kę-kę-kę!" The birth
851 of a new kꝑ' or atꝑ'k boy is thus heralded by the maternal uncle or grandmother's brother who is to pass on his names to the infant: this man steps outside the door and calls loudly the characteristic rainy season cry.

616 Each group is headed by a commandant appointed by the council, and his mother's house becomes the place of assembly for the membership. The kꝑ' headman bears the title of ikꝑ'rkate (kꝑ'ra = ready), that is, he who is ready; the atꝑ'k counterpart is called kačúnkate, a term that has remained untranslatable.

616 The practical significance of this dichotomy is restricted to the log races and
529 hunting trips of the meipimrꝑ'k period. In the races the male members of the opposing halves—in one instance, the women too—constitute the teams. A race takes place the very first day after the close of the ceremonial period (see p. 168). Not until after this race are the men of the two groups properly divided in the plaza, where all sit down in a circle, whose eastern half is occupied by the kꝑ'makra, while the atꝑ'kmakra are on the western side. For the songs the best kꝑ' log racer beats time with his coiled-up rattle girdle.

Then follow the log races, but in a very different manner from the first one just described. At first the kꝑ'makra as challengers make the logs, the first pair not exceeding about 12 cm. in diameter and a somewhat lesser length. With each successive race the size rapidly increases until after about a fortnight the normal dimensions are attained, that is, about 50 cm. in diameter and 1 m. in length. The first pair of the kꝑ'makra has red longitudinal lines on the surface and on each terminal plane there is a concentric red patch, whereas the atꝑ'k equivalent has a wide diametric black stripe.

As soon as the kꝑ' logs have attained normal size the challenging henceforth devolves on the atꝑ'kmakra until the close of the rainy season. The first atꝑ'k pair is, if possible, even of lesser diameter than the first kꝑ' logs, but the length is greater, being close to 1 m. from the start. The decorative painting of the initial atꝑ'k pair is as described above.

550 Both groups, including female members, several times join in hunting trips

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washed, but not painted. Now her husband joins her in the partitioned space, which neither parent leaves except for necessity until the navel string drops off. In less rigorous form the seclusion lasts for over a month after that—the Indians said, for two months altogether. However, in one case I determined the period by actual count as only forty-two days. Until the dropping of the navel cord the mother wears a burity cord reddened with urucú around her hips—possibly a reminiscence of the band worn by lying-in Apinayé women, who thereby try to avert the enervation of the abdominal wall.

The navel string that has dropped off is wrapped with cotton thread and stored by the mother in the gourd (p. 52; also pl. 14, *m*) containing urucú seeds for body paint. At about the age of four the child receives this package from his mother and deposits his navel cord in the hole of some sucupira tree on the steppe: thereby he will grow as tough as the sucupira itself.

Like all other persons in seclusion, the parents must not paint or decorate themselves, neither cut their hair nor scratch themselves with their fingers, substituting for the last purpose special little sticks. During the entire period they are limited to vegetable fare, maize—today rice also—being considered most fitting, as well as manioc flat cakes for the mother. Other forms of manioc are forbidden, as are gourds. In eating sweet potatoes the couple must not throw away the skins, but collect them in a basket and carry them behind the house. The father must not execute any hard work or otherwise exert himself in any fashion.

If a woman, whether single or ceremonially wedded, has had extramarital sex relations with one or more men during pregnancy, she ruthlessly names them all immediately after her delivery, when her husband retires with her behind the mat enclosure. This confession is in the child's interest, for these men must all go into retreat; no Indian, whether a bachelor or married man, would ever dare deny his copaternity, as it were, and shirk seclusion, which customarily takes place in his mother's home. When a wanton named Muruwá gave birth to her first child, four men were obliged to go into retirement, though judging from the comments passed this seemed "a bit thick" even to the natives. Otherwise no one is ashamed of copaternity, and several times when the parents of a person were under discussion some Indian would thrust himself forward unbidden, declaring, "I too, am his father!" As explained (p. 78), the relationships resulting from copaternity are assessed precisely like those due to legitimate paternity in our sense.

END OF SECLUSION

In the case of a girl baby, whose name would be derived from a patrilineal kinswoman, a patrilineal relative goes deer hunting; for a boy baby, who gets his name in the matrilineal line, a matrilineal kinsman must assume this duty.

When Patkwẹ'i gave birth for the first time, she had mentioned a man besides her husband as having to go into seclusion. When this period was over, her maternal uncle asked her husband to secure the game required. He killed a steppe deer, which was prepared in Patkwẹ'i's maternal home so as to furnish three meat pies. In the afternoon the rópkama, his age class, assembled at their plaza station while Patkwẹ'i was being washed behind her home, had her hair cut, and was decorated with urucú. Thus she went directly across the plaza to the house of her lover and with the words "Apukwụr ne!" invited him to fetch his share. He straightway betook himself to her matrilineal dwelling, where he received a slice of meat pie, which he took to his mother. In the meantime Patkwẹ'i went from door to door round the boulevard—a formal presentation undertaken after any serious illness. There-

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851 upon the age class trotted toward Patkwę'ī's house, humming "like humming
846 birds," and there a whole meat pie was distributed among them. Meanwhile Patkwę'ī's husband had also abandoned the partitioned space of seclusion, put on his earplugs once more, and had himself painted with urucú. When the rópkamr still humming as before, ran back, one of the oldest Indians came to meet them dancing, howling like a steppe fox, and bashfully slinking from one side to another. As a steppe fox always visits an abandoned camp site in search of food remnants, so the old man was looking for the residue at Patkwę'ī's house.

A ceremony of such complexity, however, takes place only when the first child is born. On the same day another woman, who had already given birth to a number of children, was discharged from her retreat. All she did was to send a meat pie via her brother to the council assembled in the plaza.

851 When Kapẽrtụk's wife had been delivered of a little girl, his sister, Mĩkwę'ī,
[551] took her in her arms and carried her to the aunt's matrilineal home, thereby indicating that she would transfer her names to the infant. Then Kapẽrtụk's an
846 Mĩkwę'ī's maternal uncle went to hunt a deer, which he turned over to his niece The meat she prepared was partaken of by all the inmates of the matrilineal home of Kapẽrtụk's wife, except herself and her husband. Unprepared slices of this game must not be distributed in other dwellings lest the hunter lose his luck, growing lazy and sleepy (čukaka). For the same reason he must not throw his booty on the floor when he gets home, but must deposit it with caution.

[825] After his seclusion an infant's father goes on a hunting trip in order to kill an anteater of the smaller species (*Myrmecophaga tetradactyla*), which is said to "rear its children like a human being" by carrying them around on its back.

852 As soon as the child has its change of hair, the furrow is cut round its head.
604 Not until the close of seclusion does the mother indulge in domestic chores, and even then only in part because during the first months she hardly lets go of her infant. In leaving the house she turns it over to her own mother or another female housemate. A little girl is likely to spend considerable time at a paternal aunt's—even if she should not be the one from whom she acquires her names. This bond between little girls and their paternal aunts often is of great intimacy, being even more striking than the corresponding tie between a boy and his maternal uncle, which manifests itself later and especially in ceremonial. This uncle certainly pays no attention to a nursling's care.

853 So long as the mother maintains continence, the child is supposed to grow apace.
856 For this reason many women abstain from marital congress for months, allowing the hair around their temples to grow, but immediately clipping it after the first postnatal cohabitation. This obligatory continence is by no means to every husband's taste, and a fantastic tale of suicide—relegated, it is true, to the days of long ago—is told. On the plea that their child was still too small a woman denied
[762] her husband access for many months. He had himself, as well as the nephew to whom he had transferred his names, decorated and took the boy into the steppe. There he pretended to hunt falcons, kindled a fire around himself and the boy, causing both to perish.

INFANCY

853 The nursing period lasts about two years. The mother gives suck as often as the child desires it, kinswomen being glad to help so far as they are able. The mother teaches her child to eat cooked food by chewing it and then placing it in the infant's mouth.

854 As soon as the child is able to sit, the mother carries it straddling her left hip

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A child usually does not get its first name until several months after birth; I have seen children about a year old who were still nameless.

The significance of the names varies considerably and has nothing to do with the bearer's individuality since they are inherited. Except for Ka'tą'm, which may be applied to either sex, the masculine and the feminine names are distinct. Many girls' names terminate in the feminine suffix -kwę'i. The following may serve as samples:

Masculine	Feminine
Kaččkum, Star haze	Kaččkwę'i, Star girl
Čępką, Bat skin	Pųtkwč'i, Sun girl
Ropką, Jaguar skin	Pųrākwč'i, Girl of the urucú blossom
Kapčrtųk, Black bacaba	Kŏredn, Spilled water
Čątú, Fox belly	Teprā, Small fish (species)
Tepyet, Hanging fish	Pačédn, Pretty arm
Kukrāčą', Bees' nest	Kukrāyet, Hanging bees
Pądnhi, Arara bone	Te'hŏk, Painted lower leg
Kenkum, Mountain fog	Kentapí, Road up a mountain
Kentetet, White mountain	Mikwę'i, Crocodile girl
Čąrčą, Place for broiling	Kahč'rkwę'i, Ground-nut girl
Hąktokót, Falcon (species)	Krāpey, Beautiful head

The first syllable serves as a pet name, for example, Kŏ for Kŏkaipó; Ken for Kentapí; Pądn for Pądnhi.

The name transfer always takes place in the plaza before sunrise, at the close of the morning dance. The ceremony does not arouse much excitement, but at this hour there are always many people present, especially the councilors. The donor stands on one side, his hąpín on the other, the recipient (or, if he is a small child, his mother or aunt carrying him) in the middle. A councilor or chief steps in front of this group, turning his back to them and leaning on his club; then, while rocking from one foot to the other he calls out the name.

I acquired the name Kŏkaipó as follows: The chief Major Delphino Kŏkaipó had died while traveling a number of years ago before he had been able to transfer his name, so that it became extinct. This was generally regretted, especially because of the last bearer's popularity. Some time after my arrival, the councilors decided to adopt me into the community as the first non-Indian and availed themselves of this exceptional case to revive the name.

Immediately after the morning dance, chief Kukrāčą' summoned the entire village to the plaza, where the council first held a short conference concerning the affair. Then Kukrāčą', the deceased Kŏkaipó's junior brother, took up a position on my right, and Čątú, the dead man's special hąpín, on my left. Chief Hąktokót stood in front of us and all faced west, that is, in the direction of the village half belonging to the complementary exogamous moiety. Leaning on his long burity staff Hąktokót delivered a loud and passionate address, which at that time I was unable to follow, and announced the name. The audience responded with loud shouting and a blast of trumpets.

After the ceremony my deceased namesake's three sisters came up to tell me how glad they were over the revival of the name and my now being their brother. One of them introduced her little son, who at once merrily addressed me as "kedti" (maternal uncle) and to whom I was expected at some future time to convey the name, as I actually did some years later.

Strangely enough certain objects of importance also receive personal names, for example, ceremonial lances (krowačwa). When in 1935 I presented the tribe with